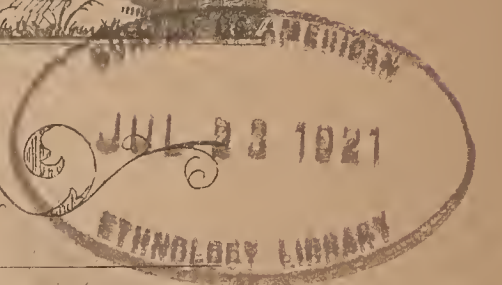




# THE DAYBREAK.



“Wankantanhan Anpao kin hiyounhipi”—Luke 1: 78.

WOKAJUU 50 CENTS.

Santee, Neb., June-July, 1921

VOLUME XXXIII NUMBERS 5, 6

## TENTATIVE PROGRAM FOR THE NIOBRARA CONVOCATION

August 19, 20, 21, 1921

CALVARY CHURCH, OKREEK, S. D.

September 18th, Conference of Bishop with  
Superintending Presbyters. Wošna kağa wa-  
awanyakapi kin Bishop ob woglakin kta.

All Superintending Presbyters are request-  
ed to meet the Bishop promytly Thursday  
morning.

Wošna kağa Waawanyakapi kinhan Thurs-  
day iyehantu hea Bishop kiei iyotankapi kta.

August 19th—Friday

7:00 a. m. Holy Communion. Wotapi Wa-  
kan.

8:30 a. m. Morning Prayer. Hinhanna Wo-  
cekiye.

9:30 a. m. Greetings from the Bishops. Bis-  
hop iyuškinyan waeyapi kta.

Opening of Convocation. Convocation  
yuhlokapi.

Ordination Sermon. Wicaša wakan  
kağapi wowahokonkiye.

Ordination. Wicaša Wakan kağapi.  
Holy Commuion. Wotapi Wakan.

2:00 p. m. Convocation Business. Convoca-  
tion wicohan.

4:30 p. m. Topic:.....

5:00 p. m. Evening prayer Htawacekiyapi.

7:00 p. m. Meeting of Helpers, Catechists,  
and Deacons Wawokiya, Catechists,  
qa Deacons mniciyapi kta.

August 20th—Saturday.

7:00 a. m. Holy Communion Wotapi Wakan.  
9:00 a. m. Morning Prayer Hinhanna woce-  
kiye.

9:45 a. m. Convocation business Convocation  
wicohan.

12:00 m. Prayer for Missions Yewieasıpi on  
wocekiye.

2:00 p. m. Convocation business Convocation  
wicohan.

3:30 p. m. Collection of Men's Offerings Wi-  
caša wawicaqupi kin mnayanpi kta.

4:30 p. m. Topic:.....

5:00 p. m. Evening prayer. Htawacekiyapi.

7:00 p. m. Confirmation. Wicayusutapi.

August 21st.—Sunday.

7:00 a. m. Holy Communion. Wotapi Wakan.  
8:30 a. m. Morning prayer. Hinhanna woce-  
kiye.

9:30 a. m. Sermon Wowahokonkiye.  
Ordination. Wicaša Wakan kağapi.  
Holy Communion Wotapi Wakan.

3:00 p. m. Children Service Wakanheja Wa-  
cekiyapi kta.

4:00 p. m. Service for men and women Wi-  
caša na winyan wacekiyapi kta.

August 22nd—Monday.

Notes. Persons going by train should go  
to Murdo. Tona Mazacanku ognä yapi kte cin  
Murdo oinajin el inajinpi kta.

Such persons must take bedding with them  
for use while at Convocation. Hena oyasin  
on ištimaپی kte cin šina kduha yapi kta.

Note further:—Licenses of Helpers and Catechists  
should be returned to Superintending Presby-  
ters promptly before Convocation, to be hand-  
ed to the Archdeacon. Wawokiya na Catechist  
wowyowinkiyē wowapi tawapi kin Convocation  
itokab Wošna kağa waawanyakapi kin yušna-  
šniyan wicakicupi kta na Archdeacon kin qu-  
pi kta.

It is requested that the Woman's Offerings  
be brought to Convocation in checks or Money  
orders. Winyan wawicaqupi kin Convocation  
ekta check wowapi, naiš post office mazaska  
wowapi ognä ahipi kta icewicakiyapi.

All persons going by rail should notify  
quickly Rev. J. B. Clark, Mission, So. Dak.  
Tona mazacanku okna yapi kte cin kohanna  
Rev. J. B. Clark, Mission, So. Dak. okiyaka-  
pi kta.

## ABLEZAPO!

Rosebud Mission, June 21st, 1921,  
Calvary Chapel Okreek, S. D.  
Niobrara Convocation.

### AU KTE CIN ON WOWAKTA KIN TAN- YAN ABLEZAPO:

Wošna kağa waawanyaka Itancanyan ya-  
unpi kin (Supt. Presbyters).

Convocation on kahnił yewicašipi ataya to-  
na upi kta he?

Na tona maka amaniyankel upi kte he?

Na tona mazacanku ognä upi kta he?

Na tona mazacanku ognä upi kte cin wake-  
ya na owinja gluha upi kta iyececa. Na hece-  
tu kin le el eyatonwanpi kta uncinpi hea tona  
mazacanku ognä yaupi kte cin itokab anpetu  
wikcemna na inš anpetn wakan wanji heehan-  
ni wakeya na owinja etannajin kajuju (Ex-  
press Prepaid) Winner, S. D. Murdo, S. D.  
Valentine, Neb. henakiya oinajin el hiyuya-  
pi kta ca (Tags) kansu on iwapetogyapi kta hi-  
yu unniciyapi kta na ataya tonakeca au kta  
onañon unyayapi kin (Delegates Cards) kan-  
su wan kahniłgapi heca islolyapi kta hiyu un-  
niciyapi kte na tona Convocation on wicaka-  
hniłgapi hena wicayaqupi kta hiyupi šni itokab  
hecel tohan mazacanku oinajin el hipi kin he-  
na on tona kahnił uwicašipi slolwicunyanpi  
kta na nakun tona canpagmiyan nainš iye-  
cinka inyanka ognä Okreek el hihunnipi kin  
nakun hena kansu kin on slolwicayapi kta  
lena wancake ecel ecanonpi kta unkecinpi na  
le isanpa taku wawinongapi na inš slolya-  
yapi yacinpi kin na takuku on onañon unya-  
yapi iwacin unniyanpi kin hena Rev. John B.  
Clark, Mission, S. D. el hiyu yakiyapi kta, na  
wakeya na owinja hena ecel econonpi kin to-  
han yahihunnipi kin wakeya itiniicali glepi  
iyeyakiyapi kta.

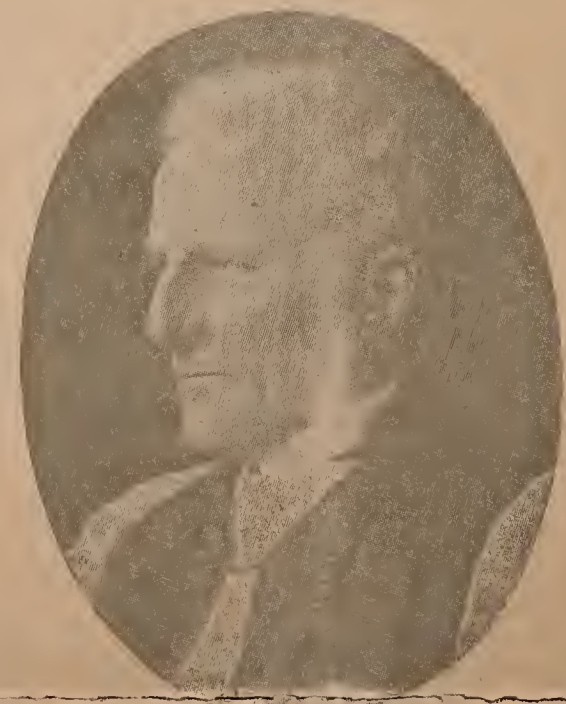
Rosebud Mission el Convocation on Com-  
mittee eyapi.

## In Memory of Bishop Hare

BY THOMAS ARROW

The memory of the just  
is blessed.—Prov. 10: 7.

Rt. Rev. W. H. Hare, D. D. te cin on wi-  
cašta ota hekta Anpao ed oyakapi. Tuwe ni



un kin ed taku wašte econ kin ninał otanin  
šni, tka ta ohakab taku tona wašte econ qon  
tanin. Ho wicašta kin de heca, Episcopal  
Okodakiciye wakan on woyakapi yuke cinhan  
wicašta de ekiktonšpica šni, Rev. B. P. Lam-  
bert eye cin iyeceen. True Christian, Wakan-  
tanka wacinyan, wicaka, Wise qa Brave man,  
ksapa qa waditaka heca. Industrious qa pa-  
tient, mniheca qa wacintanka on waape yanka  
cee. Bishop niun kin taanpetu kin itutuya  
yusote šni, tka Okodakiciye wakan sanpa iea-  
ge kta on wowaši econ, te cin hehanyan.

Princeton, New Jersey, May 17, 1838 ed  
tonpi. Okini waniyetu šakpe wakanheja ta-  
kuna econ šni naceca, tka waniyetu šakowin  
tokaheya wayawa iteka, waniyetu akešakdo-  
gan ecetu wayawa ikeeka ihunni naceca, qa  
waniyetu yamni ced Divinity School ed onspe-  
kiyapi, nakaes koškanakehica yaniyetu 21-18  
58 omaka kin he ed Deacon kağapi, qa iyoha-  
kam waniyetu yamni, 1861 omaka kin ed  
Priest Wošna kağa econšipi. Ake 1870 wowa-  
ši wankantu wanji econ šipi, Secretary qa  
General Agent of the Foreign Committee of  
the Missionary Society—Wotanin Wašte aye-  
wicašipi on wiyukean yankapi ed wowapi ka-  
hiyapi itancan kin hee. He iyohakab wani-  
yetu wanji ecetu qonhan Bishop yankapi etan-  
han, Cape Palmas, West Africa ekta Bishop  
un kta kahniłgapi, tka hed wicada šni. Tka  
akeš All Saints' Day—Wakanpi owasin Taan-  
petu—1872 ohna wiyohpeyata dakota ekna Bi-  
shop un kta kahniłgapi. He iyowinyan qa Jan-  
uary 9th 1873 yuwakanpi. He iyecana wiyoh-  
peyata hi qa wanyag na kin hokšipina qa wi-  
cincana hena tanyan onspe wicakiyapi kinhan  
Christian hecapi kta. Oyate wašte icagapi  
kta cin kin on St. Paul's School 1873 omaka  
kin el kağa, qa St. Marys School nakun. Tka

(Continued on Next page)



# ANPAO.

(THE DAY BREAK)

SANTEE, - - NEBRASKA

REV. JOHN FLOCKHART, - - - } Editors.  
REV. WILLIAM HOLMES, - - - }

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## Letter of Commendation

The tendency of THE DAYBREAK is to provoke to good works and to bind us together. It will be a special help to the scattered members of the Church. Beside other Church news, it will contain official notices and accounts official acts and visitations of the Bishop. It is hoped that our people will take it and circulate it.

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## Wotanin-waste Ayapi On Wocekiye

*Anvretu iyohi wicokaya hee cinhan heya-ni kta:*

Wanikiya waste isto wacantkiye nitawa kdu-gad, canicipawe-ga akan otkeyahan yaun qon maka akan wicaşa unpi kin owasin Niye ekta etonwanpi qa niwicayapi nunwe. AMEN.

WAKANTANKA Iyotan wasake cin, Woksapi ed Itancan kin, Woksapi Nitawa kin ed Itanipi kin nakun sanpa yewicayaşi kta e onşiiçiya iceunniciyapi: hecel Waawankdake wicaka qa wacin-yepica heca iyenakeçapi kin on Okodakiciye wakan nitawa kin iyuşkin kta, na Nitokiconze waste oicago tawa kin yutankapi kta; Jesus Christ Itancanunyanpi kin he eciyatanhan. AMEN.

O WAKANTANKA, tuwe wicawe wanjina on, wicaşa oyate hiye cin owasin maka kin owancaya etipi kta e wicayakage cin, qa tona itehanyan qaiş ikiyena unpi kin, wookiye owicakiya-kin kta e Nienca waste uyasi qon; wicaşa owasin onidepi qa iyenianpi nunwe. Oyate kin optaye nitawa kin opewicakiya ye, qa Ikcewicaka kin wokiconze nitawa kin ekta awicakdi ye. Tona wicayeco kin eana wicaduecet, qa nitokiconze kin kohanna uyakiyin kta iceunniciyapi; Jesus Christ Itancanunyanpi kin he eciyatanhan. AMEN.

O ITANCAN, tona nunipi kin hena awicayakite qa niwicayayin kta e yahi kin, qa malipiya ekta qa maka akan wowaşake-ataya niçupi kin, tona eonwicayaşi kin eciyatanhan, wicaşa otioyohi Wotanin Waste kin owicakiyakapi kta e iyaya-pi kin, on Okodakiciye wakan Nitawa kin wocekiye eye cin nayahon kta e iceunniciyapi. Taku wokokipe en ipi kin owasin etanhan ewicayaku maza puza; wokokipe kin etanhan, mini wokokipe kin etanhan; makoşica on wicate cin etanhan; sicaya wicakuwa toohitike kin etanhan; woçetunkda qa inahinpi etanhan: wocaciniboşake qa owodutaton kin etanhan; qa oiyokpaza itancan iceiconzapi kin owasin etanhan ewicayaku ye. Qa wojupi qa miniakaştanpi kin icunhan waieage cin, Niye, O ITANCAN, uwicakiya ye. Ikcewicaka wicota hein omnawicaya ye, Christian tamakocepi kin ekta tona wowanikiye hinsko tanka aktapi şni kin hena wicayuhomni ye, hecel, O Maka Wanikiya wansida kin, Nicaçe yatanpi kta qa Nitokiconze u kta; Niye, Ateyapi kin qa Woniya Wakan kin ob woyonihan qa wowitan duha, nunwe, maka owihanke wanin. AMEN.

## Wotapi Şni Itokam Wocekiye Wan

O ITANCAN, wopida unniçupi. Wotektekda-pi kin wodwicaya ye, qa wicaşa owasin, maka sintomniyan, Wiconi Aguyapi ni un kin Ma-Apiya eciyatanhan hi kin he odepi qa iyeyapi kta e iceunni ciyapi. AMEN.—Anpao etanhan.

## Grace Before Meals

THANKS be to Thee, O Lord. Feed the hungry, and grant that all men, every where, may seek and find the Living Bread which cometh down from Heaven. AMEN.

(Continued from First page)

iyohakab waniyetu tonana qon Government wayawa tipi ota kaçapi on St. Paul's School ayuştan, tka St. Mary's School qa St. Elizabeth's School hecekna inyangkiya. Ecin winyan kin Christian hecapi ca sutapi, Convocation econpi ece winyan mazaska ahipi wanunyakapi hena ota St. Marys qa St. Elizabeth's School ed icagapi kin eepi.

Hehan waşicun iyukeanpi eciyatanhan Bishop Hare iye unma Bishop unpi kin wicisanpa wicaşa qa winyan ota Wicayusutapi ecawicakiconpi naceca ee eyapi, Dakota Waşicun ko he kapi. Waniyetu wicemna Dakota ecena ekna wowaşi econ, heon Niobrara obaşpe kin eciyapi, tka 1883 omaka kin South Dakyta ataya awanyake şipi Dakota qa wacicun ko, hecen Bishop of South Dakota heciyapi. Wancag Sioux Falls ed ahihi qa waşicun wicincana wayawa tipi wan, All Saints School kaço.

Ake 1891 omaka kin ed Bishop Hare Japan ekta Okodakiciye wakan toked icalhyepica iwanyag yeşipi. Hed icunhan okicize yukan qa wotanin waste aipi kin wicaktepi ece tka kokepi şni ekta iyaye qa wi tona hed iwanyag omani qa kdi.

Hehan oyate tawicohan ektakiya wawokiya. 1889 omaka kin ed North qa South Dakota kiyuksapi, henaos State heca kta qa iye iyatayea awanikdake kta cin on County iyohi wicaşa kşapapi tonagnakeca wicakahnigapi qa hena South Dakota tawoope Constitution owapi kta. Wocekiye eciyatanhan okodakiciye oşpaye owasin se heyapi, "South Dakota, Prohibition State heca kta, Mini wakan kaga-pi kta şni, Taku kaştan on iwicatomni hena State tokeca eciyatanhan aupi qaiş ahiwioyopayapi kta şni" eyapi. Unkan Bishop Hare iş heya, "prohibition hecetu, tka taku keçeyaş on iwicatomni kin State tokeca eciyatanhan aupi qa wioyopayapi kta şni eyapi kin hecetu kinhan unkiş eya anaunkieptapi kta iteka. Okodakiciye tukte ekeşa Mini Şa (wine) heon Wokiksuye wakan econqonpi. "South Dakota Wicaşa wakan otapi eştan tuweni ksamyahan amdezapi şni.

Nakun woope wanji, Wakankiciyuzapi hdujujupi kta—Divorce, decen kaçapi. "Tuwe State tokeca etanhan South Dakota ed wi şakpe un kinhan, Divorce, Wakankiciyuzapi hdujuju okihi kta, qa South Dakota ed untipi hena iyotan kohanna Divorce ikikeu unkokihipi kta kapi. Woope kin de Bishop iyokipi şni, waniyetu otakiya Legislature, Woope kaça omniçiyeye yankapi timhen i qa woope kin apikiyapi kta icewicakiya. Hdujujupi kta yuke kta çeyaş tehanhan apeci kta hecetu hee cinhan hehan yujujupi kta. Wocekiye eciyatanhan okodakiciye oşpaye ota South Dakota ed unpi tka tuwena waditagya heye şni. Hecetu kin on tohinni Winyan wanji, miniwanca koakatanhan Divorce econ kta cin on Sioux Falls ed wi şakpe un kta. Decree icu kinhan wicaşa wan hiknaye kta cin kici hi. Winyan kin he Anpetu Wakan hihanna wacekiyapi wan Calvary Cathedral Tipi wakan itancan ed wacekiyapi, qa wacekiya ayuştanpi ehan tuwe Tipi wakan awanyake kin he \$1,500 qu qa Ojanjankdepi waştete opeton şi hecen icu qa Bishop kdi ehan ed kai tka heya," Wamnananpi wakşica ayapi ed oknake cinhan unkiçupi kta tka Divorce kuwa hi qon de wokiksuye on Tipi wakan ed caçe owa eunkdepi kta şni, eya itkob kieu. Heon Christian wicaka waditake yaonihanpi kin wanji ee.

Roosevelt nahanş Tunkanşina yanke cin ehan United States oyate kin Divorce econpi sa kin heon toked econpica waste kta seca, State iyohi wicaşa kañniş Washington ekta mniçiyeye wicaşıpi Governor S. H. Elrod iş South Dakota etanhan tonaked wicakahniga qa Bishop Hare kañniga. Woope wan kize cin South Dakota ecena şni, tka United States ataya on wowaşi econ.

1889 he omaka kin etuseca, Crow Creek, Conkicakse Owakpamni makoce yuganpi qa waşicun mahed ahiyu qa maka icupi tka, itkob kdiçuwicayapi kta kuwa, Indian Rights Association ed; Dr. Williamson qa Dr. Riggs okiyapi hecen Owakpamni makoce kin etanhan waşicun kdiçuwicayapi, unkan politician

wicaşa kin heyapi, "Cleveland he Dakota owicakiya on he wicakahapa ee" eyapi, tka hecetu şni Bishop taku waste econ kin he wanji ee.

Ehake. Patient-Tawacin tanka on woakipe ece kin, Tipi wakan iyaza omani qa tukted i eca Dakotapi kin kici wokdakapi cinpi qa, ho eya, hecen tuwe wanji najin qa taku ke kte cin he 5 or 4 minutes kipi keş ito oape 1 or 2 taku tokeca eya yanka keş wacintanka awicape anagoptan yanke sa. Wicaşa kin de Okodakiciye wakan ed eceena okinihan un şni, tka United States ed wicaşa wanjiçgi caçe okitaninyan unpi wicakinihanpi kin iş wanji hee, tka ohinnian kudiyeçiya ecee, qa Government Indian Affairs ohinni wacinyanpi ecee, hececa eşa wahançila şni. Ateyapi eştan wanji kin tohinni şicaya kuwa kta awacin şni, mazaska wastedake şni. Nakaha te cin mazaska tona yuha oyakapi. Hunhunhe wijica keuncinpi qon hececa şni. Waniyetu tona tehiya wayazanka tka tohinni wamayazanka eye şni, tka tokantanhan qaiş wotanin wowapi ed toked kakija kin oyakapi nanhonpi ecee. Bishop yankapi hecen sdonypapi kin on okiye kta Assistant Bishop qupi, tka ho wanna asnikiya manke kta eye şni, tka toawanyake kin hanke yuhekiye qaiş hanke ed şkan. Ho wanna kud iyaya qa tawowaşi ataya Assistant Bishop econşi. Tka heca qeyaş ehakeş All Saints School hecena awanyake kta keçiya. Ehakeş Bishop on wotanin wowapi ed deced oyakapi. Sioux Falls Missionary Council omniçiyeye ed wahi kta wacin he iyohakam tomaketu eşa hecetu eya. Iyehan waşake şni aya eşa u kta keye tka Pejihuta wicaşapi qa takuwicaye kin iyowinkiyapi şni, tahepi toketu kta kecinpi kin on. Unkan Bishop ceya keyapi, ee iyohakam kiksuk-suye şni wanke qa Oct. 23, 1909 en te. Jesus eya, Abraham ateyayapi qon mitaanpetu kin wanyake kta cin heca, unkan he wanyake qa iyuşkin. John 9:36. Bishop waste tka qon dehan makoe unma kin Paradise. Woziciye makoce eyapi heciya dehan Wakantanka yatan downpi kin opa qa iyuşkin de hecen wicaundapi.

## OKODAKICIYE WAKAN KIN ON WOIWANGE QEYA OAYUPTE WAŞAKANA

Roman Okodakiciye wakan woyuşna tawapi kin hena etanhanşin iş eya Okodakiciye wakan nitawapi kin yuha he?

Hena etanhan wanjinakeşa yuhe şni. Şinasapa itancan (Pope) iştanaitancan kiyapi qa wayuşnaşnikiyapi, qa iwowayutokeçakiyapi, qa witanşnaun iştana woaşape waninya icaga kiyapi, tawoonşpi kin hena Wowapi Wakan etanhan şni, qa Wahoşiyepi Wakan tawoeconpi etanhanşin heon hena wicaundapi şni. Witanşna un cekiya, qa wakanpi cewicakiya, qa woahitani icakişa okdagwicakiya, qa woahitanihecaşnikiyapi, qa taku itoktokeca ota wicadawicayapi, qa oecewaktaçiyewicaya oeccon yuhapi kin hena nakun wicaundapi şni. Taku kin dena wahoşiyewakanpi taanpetupi icunhan qaiş Okodakiciye wakan otokaheya ohiyu kin hena icunhan hena yuhapi heca şni.

Woawanyake Okodakiciye wakan kin de wapoşniwicakiyahan, oicayena oikduheya he?

Hiya; Tona mniawicakaştanpi kin hena iyuha opapi wicakdawa. Qa Wowapi Wakan kin en token woahitani on woiyopeçiyeye oeccon kta caçeyate cin tona he eecen econpi, qa Wahoşiyepi Wakanpi tawowicada kin he wicadapi, qa Wakantanka tawoope kin hena Woniya eciyatanhan woanagoptanyanpi kin hena iyuha iyuşkinyan iwicakikeu ecee. Qa taku tona tankahece şni kin hena en token woawacin yankin kta iyecetu kin hena eecen katinyeya oikdakapi kta hena hecen woiyowinkiyeye awicakiyuhe.

Woawanyake Okodakiciye wakan etanhan wicaşawakan wan iye optaye tawa kin he itokan nakun ewaewicakicon kta he hecetu he?

Woawanyake Okodakiciye wakan kin en wicaşawakan wan un kin he Wakantanka etanhan wicaşawakan wan taku wocekiye oeccon keşa econ kta kiciyanke cin hena maka kin owancaya tuktetukeşa hena econ kta he hecetu. Tuktetukeşa wocekiye oeccon wan econkiyapi cinpi qa ekta kicopi kinhan he wookihi kin nina woiyokipi kdawa kta he hecetu.



WICOKSAPE WICOIYE—CANIWAKSE  
EHANNA

Wi tanin kin ieunhan peji kašla po.

Wicaša e waeconwacin, tka Wakantanka e toketu kta wicakiciyustan.

Woakipa tehika kin inšnašnala el wicahi šni ece.

Ia yanke ein he woju, na inila yanke ein he wamnayan.

Hohpi glusape ein he zitkala šica.

“Tokša” canku kin he ogna “Tohinni hein” ti kin ekta inhunnipi.

Tokaniye ein slolyin kta iyecetu šni kin takuni hein kolaniye ein okiyake šni yo.

Oičiyapi kin hena Wakantanka owicakiya.

Iewicakapi kin wakanšica ištelyapi.

Woyašice ein kokoyahanla iyececa tiyata gliyuuka.

Wapepeka oju kin sicola omani kta iyececa šni.

Wakanšica iwoglakapi can el taniničiye sa.

Inyan wanjila on zitkala nonpa ktē.

Locinpi kin he inyan conkaške yujuju.

Wiekicipajupupi kin he watokičonpi ihankeya wašte kin ee.

Iyeslotapi kin he oigluhapi iyotan wašte kin ee.

Wicaše tacanhanpa ape yanke ein sicola un kta.

Wowicake kin bapi kta naceca, tka ištelyapi kta okihipi šni.

Iwašteglala apapi on utuhu can tankinkin-yan kayunkapi.

Hanhiya wawokiyapi kin he wawokiyapi šni iyececa.

Wolol omani kin oiyokišilya omani.

Woahitani el nowan kin woiyokišica mahel iyayin kta.

Icazopi nica kin wokokipe cola an.

Inyan pagmigma ye ein pejihinkpila takuni amnaičiye šni.

Zitkala wanjila nape ogna yuhapi kin nonpa cantehi el unpi kin kipi.

Tilwicaktepi kin takomni otanin kta.

Kokoyahanla cinca nitawa kpakpipi šni itokab wicaglawā šni yo.

Woiyokišica hanska wan isanpa taku ciscila gnuhipi kin he wašte.

Conica yutin kta ein kin yahugapi kin kahlokin kta.

Micinksi mitoope kin ihnuhan ayektonje ein, qa mitawoahope kin nicante kin ekta yuha wo.

He wookiye anpetu hanskaska qa wiconi omaka ota aokijuniciye kta. Wicoie Wakan 3: 1, 2.

Woičihde nitawa kin on Itancan kin yuonihan, qa taku icaliyaye ein waskuyeca tokaheya iyahna; Kinhan dotopiye tipi nitawa kin waotaka on ojuna kta. Wicoie Wakan 3: 9, 10.

## Wošna Kaša Tawowapi Wan

Winyan Omniciye tawicohan on wowapi ya-kaže cin on lecel epin kta:

1. Episcopal Okolakiciye on Winyan omniciye unpi kin hena Okolakiciye wakan Wawokiye omniciye kin hecapi, na on etanhan Bishop kin naiš Wošna kaša tokel iwicakiciyucean na econwicašipi kinhan ogna wacin-tankaya econ iyutapi kta tka.

2. Hehan obašpe kin le el Winyan Omniciye kin hena wicohan tawapi kin owotanla na oyasin akiyecel slolye škanpi kta ca Anpetu itopa iyohila omniciye econpi kta woope yuhapi, tka taku cajelate ein on ogna econpi šni sece ein on hececa iteka.

3. Wanna waniyetu ota le oyate ob waun, na Winyan omniciyepi on ohinni wicoie akiyecel bluha na epe sa. Winyan omniciye taku wiyopeyayapi can icazo icupi kta iyowin-wicakiyapi šni yo, nahan wonicilotapi kta cinpi kinhan wicalapi šni po, epe, qeyaš, ijehan tuwe itancan un kin, naiš mazaska awanyaka unpi kin, naiš tankatanhan wicaša nağiyewicayapi kin on econpi ecee, na iyohakab wicakilapi can iyokipipi šni, nahan Winyan omniciye kin oškiškapi sa. Icazopi na olotapi kte cin wicalapi šni eca woiyokipi šni yuke slolunyanpi, tka wicalapi šni on iyokipipi šni kin he aoptetu kecanmi.

4. Wacekiye wicaša unpi kin le on ohinni iwahowicawaya ece, nahan Tipi wakan el womnaye tokel ocon wašte kin ogna waeconwicaša, tka he nakun on tuktektel wicaša na winyan togye wayutitanpi. Lecala Christmas on womnaye on tokel wašte kte cin on oyanke iyohila wowapi wan wicawaqu, tka Tunkanšilawicayapi kin etan wanji naiš nonpa togye wacinyuzapi na taku epe con Wacekiye wicaša patagiwewicayapi. Tokaš oyanke nitawa kin heca yuke seca. Hececa yuke cinhan ito anokatanhan owotanla econpi wašte iblukaan. Eya oyanke nitawapi kin el winicotapi šni na, takuku on oniškiskapi kta kokela kipi, qeyaš taku tokaheya epe ein he, na Christian wacan-kiyapi, na otoiyohe Christ huha henicapi—Wacekiye wicaša, na Winyan omniciye kin, na wicaša ko—kiksuyapi kinhan patawanjila škanpi kta okihipi.

Tokin hececa kta e Wakantanka oniciyapi nunwe, Napeciyuze. WOŠNA KAŠA.

IKCEWICAŠA AWANWICAYAKA  
ITANCAN

Tunkanšinayanpi President Harding wana tohe okna iyotanke ein ohakam wowaši obe ota kin hena oknakna wicaša obe ota wicakahniže. Ikeewicaša Awanwicayaka Itancan (Commissioner of Indian Affairs) heca un kta kałniže cin he Hon. Charles Henry Burke tuwa Pierre, South Dakota etanhan kin he kałniže, qa iyowiničiye čai iye tonpi anpetu kin he okna wicohan tanka qupi kin okna ičiconsyahan tawowaši yuha iyotanke. Hecen wicaša wašte kin de Dakota Awanwicayake kte cin on he tuwa kin qa toni kin hanke ciqana eša nahonpi wašte ecanmin.

Mr. Burke hunkakewicaye ein New York makobašpe ekta mahtiyankapi ieunhan April 1, 1861 he okna tonpi, qa hokšina un qonhan hinhanha qa litayetu en tieud wowaši kin hena econ qa hehan makiyutapi zaptan hehanyan oanpetu can Owaonspekiye ekta i qa waonspe-ičičiya hecenya icipaš škan yanka ecee, qa wana waniyetu wikcemna nom sam wanjica qonhan omaka yawapi 1882 heehan wiyohpeyatakiya u qa Moorhead, Minnesota he en hiun, qa hen otohanyan cankajipapi wicohan he econ qa he bdoketu kin en koškanaka wan New York ekta kiei otakodakiciya un wan kiei waniyetu akidenakeca kininea wan he kiei iyekiciye, qa he kiei ake wiyohpeyatakiya upi qa Broadland, Beadle Co. South Dakota en masopiye ekdepi, qa nakun ieunhan hen makoce onšpa icu, qa ake ohakam omaka wanji ehan wiyohpeyatakiya icasdohe ča Blunt, Hughes Co. S. D. en hiyotanke qa makaopeton wicašapi kin heca owicapeičiye, ča wicohan he yuha škan kin ieunhan inahma se wakiia wicaša wicohan onspeičičiya škan, qa omaka yawapi 1886 heehan wakiia wicohan opeyapi. Hehan omaka yawapi 1887 heehan Pierre, S. D. en hiyotanke ča behantanhan hen ti qa wanji ki-

ci wakiia wicaša heca qa Burke and Goodner eya sdonwicayapi qon heepi. Omaka yawapi 1894 heehan South Dakota en woope kaša omniciye heca nonpaakikde opeyapi, qa woope kaže kta wookihi yuha kin he ohankoya akieibdezapi qa ohakam waniyetu aketom hehanyan South Dakota etanhan Tunkanšinayanpi Owokdake tipi hukuya kin en opeyapi qon he heconpi, qa hen owicapeya un kin ieunhan Ikeewicaša wiwacakiciyuceanpi oitan-can yankapi kin en Oitancan kiyapi kin he ota, qa wicohan tanka kin he wanna ikihunni qonhan om Tunkanšina Owokdake en un qon etanhan ota woyawašte wicoie ota eciyapi, qa South Dakota makobašpe kin hektatanhan woyakapi tawa kin opeya wicoie kin dena owa kiknake, qa hena wowitan tawa kin ee.

Wicaša nina wašte, wicaša wicekna wicaša heca, wicaša iyuha sdonwicaye qa cantowicaknake ein he tanka. Tawocantoknake ein he wicaša obe owasin iyowicahi, hecen iš eya wicaša obe owasin kiyakidecen wastedapi qa yuonihanpi. Okodakiciye wakan unkitawapi okna sutaya opa un kin heca qa Pierre otonwe en tipiwakan unkitawapi en omaka owasin oitan-can un ecee, qa iyotan bekta omaka qonhan All Saints School, Sioux Falls, he on oyate womnaye tanka econpi kin he en aitancanyan wicohan he yuhaškan qa mazaska kektopawin-ge nom ikiyena mnaye eiqon he wawapidakiya wowaštetanka econ.

Oanpetu dena ieunhan wicaša wan wašte qa canteoyuze tawa kin tanka qa wacinyepica e Dakota awanwicayake kte cin on iš eya itkom wanna wicobdiheca, wayuhewacinyan, wootanna, wookiye, qa woanağoptan hena a-kiyuhapi kta wanna iyehantu ecanmin.

WILLIAM HOLMES.

Nov. 27, 1920.

Aupao kin mitakola takunl yaotanin ciši kta wacin lecala Nov. wi el Bishop Remington Pine Ridge el iyaza omani na Nov. 24 he han okieize makoce el Messiah Chapel el un na he el Wablenica oyate el wicalicala pahaskaskapi la eya epi na wikoškalaka na koškalakako 16 hena confirmation icupi lena epi Tuttle station etan Mr. qa Mrs. Captain J. Ghostbear na Christina T. Lance Messiah Chapel etan Mr. qa Mrs. Sitting Hawk Mr. qa Mrs. Bearfoot David Littlebear, Kills-in-timber na Bigwolf Dick Ice na Fleck Ice St. Paul chapel etan Mrs. Sarah G. Bear na Mrs. Sam Bear na St. Thomas Chapel etan Louis Shield cinca na St. Marks Chapel etan Mr. J. Blackfox cunwintku. Ho mitakolapi tona le wanlakapi kipi unkici lapiye wicalicala waniyetu ota eya confirmation icupi heon na le el wica na winyan ko 90 wahecetuya Holy Communion icupi mitakolapi tona le wanlakapi iyuškinyan nape ciyuzapelo.

Brennan, S. D.

June 23, he ehan Rev. T. Nomoln Gardiner, Vey oyate East Africa ed opa. Suffragan Bishop un kta he yuwakanpi. Rt. Rev. Daniel Sylvester Tuttle he yuwakan.

## ANPAO KIN

REV. JOHN FLOCKHART, - } Iapi Kałniğapi.  
REV. WILLIAM HOLMES, - }

Anpao wotanin wowapi kin wi iyohi, wiya-wapi anpetu tokaheya eca wowapi tokšu kin okna yewicakiciyapi ece.

Wi akenonpa (one year) eca kašpapi zaptan kajujupi kta.

Wi šakpena kinhan kašpapi nom sam okise kta.

Icupi šni itokab kdajujupi kta.

Money Order, Greenwood, S. D. on opetonpi qa hiyumakiyapi kta. Okihipi šni kinhan wowapi askape maqupi kta.

Tuwa wowapi kağin kta ca wowapi ska san-nina owa kta.

Opetonpi kta e wowapi hiyuyapi qaiš ed taku oyakapi kta cinpi qa hiyuyapi eca, wowa-pi ojuha akand deced awopi kta.

REV. JOHN FLOCKHART, Greenwood, S. D.



# THE DAYBREAK

June-July, 1921

"The wonderful thing about creation is the making of people. There is nothing particularly exciting about making a tree. The tree can never defy you. There is nothing particularly dramatic about making a stone. The stone is helpless in your hands. But the minute you make a person you have made a possible foe. A person can love back. He can also hate back. And when you have a world full of persons you are in danger of a world-wide mutiny. The method of creation does not change all this. You can have all the millenniums you need for the most dignified unfolding of implicit potencies. The fact remains that when personality emerges, and self-conscious will has come to be, the curtain is ready to rise upon a scene packed with thrills. The God who took all the risks of creation was the most amazing adventurer of whom we can conceive."—Hough.

## Notes on the New Hymns—LXIV

By the Rev. Winfred Douglas

Hymn 468. "Glorious things of thee are spoken."

This is the finest poem of John Newton, the reformed slave-trader already mentioned; and it is his only hymn of jubilation—one of the classics of English hymnody. We need this lofty heartening note of jubilation; a note which ought to be long absent from the praise of any Christian. It is fittingly expressed in the great tune by Haydn, which has fallen on evil days since it was enchained by the alien barbarian to *Deutschland uber alles*. It is high time we redeemed the unwilling captive. Franz Joseph Haydn was a Serbo-Croat. When, at the request of the Austrian Emperor, he composed this, which became the Austrian Anthem, he based it upon one of the Croation national songs. It was first sung at Vienna on the Emperor's birthday, February 12, 1797. Haydn used the melody as the theme of a famous set of variations for string quartette; which, transcribed for the organ, may be effectively played as a service prelude when the hymn is to be sung. The tune speedily became known throughout Europe: within five years it was included in an English hymnal edited by Dr. Edward Miller, who arranged Rockingham. It has retained its place for over a century, and should not be discarded because it has been forced into the abhorred servitude of an accursed purpose. The melody is here given in the form adopted by *Hymns Ancient and Modern*, which is closer to Haydn than the version formerly in use. It should not be sung too quickly. Jubilation does not hurry when it is intense: it soars.

## Newton's Dog, Diamond.

Sir Isaac Newton was a famous man who discovered many things. He worked hard trying to understand all about the wonderful world of nature—about light and heat and electricity.

Now, this great man had a little dog named Diamond, whom he loved very much. One day he left diamond alone in the room where he studied and wrote. On the table was a pile of papers on which he had written everything he had found out about light for twenty years. On the table, too, was a lighted candle.

As soon as his master had left the room, the little dog jumped up on the table, over went the candle, the papers caught on fire, and all were burned up.

Newton came in and saw what had happened. Did he whip the dog, do you suppose—the little dog that had known no better?

No, this kind master just patted his head and said, "O Diamond, Diamond, you little know the harm you have done!"—Selected.

## A CENTENNIAL MESSAGE

The Presiding Bishop, the President of the Domestic and Foreign Missionary Society, Calls Upon the Church to Go Forward

On November 3, 1821, the Constitution, in twelve articles, of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America was adopted in a special convention assembled in Philadelphia. Its members were to be the House of Bishops and the House of Clerical and Lay Deputies and all persons else subscribing three dollars each annually or thirty dollars at any one time to the purposes of the society.

That Society was a feeble infant, but its birth showed this Church, feeble though itself was, as grasping and holding the truth that a living Church must be a Missionary Church.

Feeble indeed this Church was. She had nursing, care and protection as the Church in the Colonies ever since her life began in 1607 under Robert Hunt, the Chaplain, holding service beneath the trees on the shore of Jamestown Harbor with the first shipload of immigrants that were to be of the staying sort. The nursing care and protection was mainly ministered by the mother Church of England through her Venerable Society for the Propagation of the Gospel in foreign parts.

But when in 1783, the closing notes of the Revolution chimed for us victory and independence naturally that nursing care and protection ceased. Then this Church was flung upon her own resources. And feeble indeed they were. At the cessation of the War of the Revolution many of her clergy returned to England or migrated to Nova Scotia.

The American Union breathed its first breath of life under the Constitution in 1789. This Church may be said to have breathed its corresponding breath of life in 1784, when

Seabury was consecrated Bishop. For thirty-seven years from 1784 to 1821 it had tried diligently to gather its scattered flocks and to find pastors to tend them. Yet,—feeble though it was and obliged to exert itself to care for itself,—in 1821 it felt it borne upon its soul that the Master would have it look not only on its own things in loyalty but also on the things of others in missionary service. Western and Southern frontiers needed to be provided for. The Alleghenies were then the Far West.

The Society of 1821 was in truth not a vigorous infant. But it lived and it grew. In 1835 in another General Convention in Philadelphia, it adopted two principles which increased its vigor and quickened its growth: (1) That the Church itself is and ought to be our one great Missionary Society, all members of the Church being counted in as really members of the Society. (2) That the Bishops are and should be the leaders in missionary work. Thereupon missionary bishops were provided for and sent forth; 84 of them having now gone forth in a wonderful line of battle. Jackson Kemper in 1835 was the protagonist of them all.

From that time on this Church has been alive and alert to the call of Missions. Thank God! Apostolic Succession is Missionary Success by the very meanings of the words.

Growth! Of course there has been growth. Again, Thank God! The 9 Bishops of 1821 are the 133 Bishops of the now. One person in every 416 of the American people was a communicant of this Church then. One in 99 now. There are more than 1,000,000 communicants, and we may well believe there are 3,000,000 members. The old Society, 100 years ago, suggested three dollars for each

member to subscribe and give each year. If that was the reasonable minimum then, in those days of small things, what should be the reasonable minimum now? And if all the members gave according to an up-to-date standard, what a magnificent sum would appear. With that sum in the Quartermaster's and the Commissary Departments could not great things under Gods blessing be accomplished by the active soldiers in the field in bringing Christ's blessed Gospel to all that are far off and all that are nigh?

In the wilderness of old the Lord said unto Moses, "Speak unto the children that they go forward." Let us speak it to ourselves and to others, about our missionary work. Let us whisper it, and say it, and sing it, and shout it,—Go forward! DANIEL S. TUTTLE, April 8, 1921 Presiding Bishop.

## Why Go to Church

### EIGHT REASONS

1. The most appropriate way to observe the Sabbath.
2. For the high moral stimulus received.
3. For corrective of habits and character development.
4. The best means of promoting citizenship and high American ideals.
5. For right social relationships. Best people go to church.
6. The Church stands for the highest ideal and deserves our support.
7. The greatest accomplishments of the past have been in harmony with the teachings of the Church.
8. The Church has been the greatest force tending to keep our country in the path of sane judgments during the recent and turbulent times.

### EIGHT TESTIMONIALS

1. My best thoughts come through the church.
2. It protects me from temptation.
3. It takes me away from business levels.
4. It supplies a natural need the same as food for my body.
5. I have tried it fifty years and found the results satisfactory.
6. It pays to support it with both influence and money, for the higher ideals and religious values I receive.
7. The teachings of the Church have been my greatest inspiration for every day tasks.
8. It has had more influence in moulding my character than any other institution.

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Anpao duha he. Duhe kta iyececa.